

# EVANGELICAL REPOSITORY.

---

FIRST SERIES.  
VOL. LVI.—No. 3. }

AUGUST, 1879.

{ FOURTH SERIES.  
VOL. VI.—No. 3. }

---

## AN OBJECTION.

BY REV. J. B. DALES, D. D.

**I**N writing from one of our most important and promising Foreign Missions recently, a very devoted and useful missionary said, “Why is it, O why is it, there are so few of our young men that are willing to come and labor in these fields that are so white for the harvest, and where the laborers are so few compared with the number that the best interests of these millions upon millions of heathen souls demand? Why is it?”

Just then a young man who, as we have ascertained since, is of much promise and worth, wrote us that he had long thought much of a foreign work, and had been sometimes strongly pressed in his mind to respond to the call for laborers, “Here am I, send me;” but that very dear friends had constrained him for the time to hold back, under the plea that the missionary’s life was one of exposure and hardship, and that he would probably early fall a victim to disease or the change of climate. And thus the question had been forced upon him, “Would it be right for him to run the risk?”

This young brother is not, we are well assured, singular or alone in this case. Many a parent has anxiously exerted all his or her influence to hold back a beloved son or daughter from the foreign service, for considerations like these. And while, Paul-like, every young man or woman, when clearly called, might well question whether they should confer with flesh and blood, but should rather immediately go forth, yet there can be no doubt that such causes have had their effect, and many a person has never entered upon the great work who might have otherwise done it, and might have been largely useful in it. But what are the facts in reference to this objection to foreign work?

The statement is not borne out by observation and experience. Take some examples: In 1845 the Rev. John Inglis, of the Free Church of Scotland, set out for the South Seas as a missionary for Christ. For nine years he labored in New Zealand, and then for the next twenty-five years pursued a more laborious missionary cruise with the late lamented Rev. John Geddes, on the Island of Aneityum, one of the New Hebrides. Now, after thirty-four years, he has returned to Scotland, in comparatively vigorous health still, and is engaged in

traits of wickedness, or a special criminal tendency. Leaving this question untouched, there are still sad moral effects. Reared under such influences and amid such surroundings, we may most assuredly expect the cultivation of the worst part of their nature. And the moral effects upon them are by far the most sad and distressing. And if there could be exhibited before us their moral rags and their moral squalor, it would be a spectacle at which all good men would hang their heads with shame, and holy angels weep. By their moral and physical effects they are removed to a great distance from the ordinary means of grace. It is manifest to all engaged in the moral and spiritual elevation of our race, that an appetite for strong drink, and the poverty and degradation of the individual, are mighty barriers in the way of the gospel—their poverty and squalor being a barrier in the way of bringing them within reach of the ordinary means of grace, and their depraved appetites a barrier to their yielding to the holy precepts of the Gospel.

There are some plain inferences deducible from the foregoing facts. *First: The awful responsibility of intemperate parents.* If these be facts, do not those parents assume a fearful responsibility who place themselves in a position in which they are liable to entail such miseries upon their helpless offspring? *Secondly: We should instil Gospel temperance into the minds of children.* If they may be poisoned at the very fount of their being, begin as near that point as possible to counteract this fearful tendency. And here is a work for the Sabbath-school teacher. Teach the children Gospel temperance. Teach the holy precepts of the Bible, opposed to intemperance in all its forms and phases. *Third: The special need that children of intemperate parents never taste alcoholic drinks.* The taste may inflame a slumbering appetite; it may stir up the lion in his den. We do not say that the inheritance of such an appetite compels its possessor to yield to it, or excuses him in doing so, but it makes it specially needful that he *pray* and *live* that petition of the Lord's Prayer: "Lead us not into temptation." *Fourthly: As citizens we should see to it that this evil be put as far as possible out of the reach of men;* both by moral and legal suasion make it more and more difficult for men to get and use that which not only ruins themselves, but entails such woes on their helpless offspring. Let us consider ourselves as the guardians of helpless childhood; and it surely requires no stretch of imagination to see them stretching out their hands to us, and pleading with us to save them from this heritage of woe.

---

JOHN MURRAY.

BY REV. J. B. SCOULLER.

MR. MURRAY came from Scotland in 1773, and it is almost certain that he came as the companion of Mr. Logan. The presumption is that he was educated at Edinburgh and Alloa, and was of about the same age as his friend. For about three years he itinerated as a missionary under the care of the Presbytery of Pennsylvania. He was ordained April 17, 1776, and a year after-

wards received a call from the congregation of Marsh Creek, in Adams county, where he was installed on the 2d of November, 1777, by Messrs. Smith, Rodgers, Logan and Clarkson. The Little Conewago branch which had been associated with Marsh Creek in Dr. Annan's day, seems to have dropped out; it was most probably absorbed by a Presbyterian congregation in its immediate neighborhood.

And here, for the sake of the accuracy of history, it may be proper to refer to the pastorate which preceded that of Mr. Murray. Dr. Forsyth, in his memoir of Dr. Robert Annan, as published in the *Christian Instructor* of September, 1844, says: "Mr. Annan arrived in New York in the summer of 1761, and after laboring as an itinerant for about four years, he was ordained and installed at Neelytown, N. Y., in 1765." Sprague in his "Annals of the American Pulpit" repeats this statement. The manuscript minutes of the Presbytery of that date are now in the possession of Dr. J. P. Lytle, of Sago, Ohio, and they show that Mr. Annan delivered his trials for ordination before Presbytery on the 17th of May, 1763, and on the 18th these trials were discussed and the following quaint minute will show the result: "The roll was called and the members spoke their mind. It was carried approved. Wherefore the Presbytery did and hereby do approve of this and all the other pieces of trial assigned to and delivered by Mr. Annan before the Presbytery *in cumulo*, for ordination; and they agreed and appointed that he should be ordained to the Holy Ministry on the 8th day of June next, in the centre of the congregation. Mr. Henderson was appointed to perform the solemn work as the mouth of the Presbytery on that occasion, after having preached a suitable sermon to it, and after the Presbytery has gone about this work." This was the Presbytery's second ordination, as Mr. Marshall had been ordained the previous year. Mr. Annan remained pastor of Marsh Creek and Conewago till the 21st of April, 1768, when he demitted and removed to "the Walkill," in Orange county, N. Y., to a wide diocese, which was subsequently divided into the Associate Reformed congregations of Little Britain, Neelytown, Hamptonburg, Graham's Church and Bloomingburg.

Mr. Murray was an ardent friend of the union movement which began the year he was ordained, and when it was consummated in 1782, he and his congregation went heartily into it. His career was not a long one, for his work was ended before he had passed the meridian of manhood. The Associate Reformed Synod at its meeting in Philadelphia on the 25th of November, 1783, took the following action: "Mr. Murray, minister at Marsh Creek, in name of his congregation, gave in a verbal petition, requesting the advice of Synod in their case. Agreed that Mr. Murray, in consideration of his infirm state of health, be at liberty to give up his pastoral charge of that congregation, continuing, however, to exercise the office of the ministry among them, as he shall find ability; and that the Synod will contribute what they are able towards his comfortable support, and that the Moderator write a pressing letter to said congregation on this head." But he was not long dependent upon the kind offices of his friends, for in the summer of 1874 he died, and was buried

in the old graveyard at Marsh Creek, where his dust still sleeps, without any stone to point out the precise spot. The writer has never been able to learn whether he left any descendants or not. Of his personal characteristics and ministerial qualifications nothing is certainly known except the two facts, that he had a thorough Scotch education and was regarded by his brother ministers as a "worthy" man. The scarcity of newspapers and magazines a hundred years ago allowed the memory of many a good man to perish, nay, to be only forgotten, for it will come up with dewy freshness and rich fragrance on the morning of the resurrection of the just.

---

### MASONIC BENEVOLENCE.

BY REV. J. C. BIGHAM.

IN the address read at the grave, during the ceremony of masonic burial, occurs the following: "To those of his immediate relatives and friends who are most heart-stricken by the loss we have all sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply and most affectionately sympathize with them in their afflictive bereavement." What does this mean, if it is not to inform the widow and orphans at the grave that they are not to expect, from the fraternity, pecuniary aid? He must have been a good Mason to be entitled to Masonic burial, must have given liberally of his time and means to the interests of the lodge. In not a few instances families have been deprived, by this means, of comforts by the way, and of inheritance at the end. And now, this brotherhood of able bodied men, having taken from the husband and father all they can get, inform the widow and orphans at the grave that they have little to return.

In the *Free Masons' Magazine* (London), of Dec. 17th, 1868, is the following: "At the meeting of Percy Lodge, Brother Newman, of New York, being present, was made a member of the Lodge. After the vote had passed, he arose, returned thanks to the brethren, and gave them an illustration of certain signs used in the United States, and enforced the necessity of a knowledge of them being obtained. He alluded to the fact that, on his voyage out, relief was given to an almost sinking vessel, the master, mate and twelve of the crew being saved, mainly by his Masonic knowledge, he being the only person on board the vessel who understood the signals made from the foundering ship."

This vessel was helped, not because there were human beings on board. Brother Newman did not recognize the signal that the great Creator has set upon the forehead of every man, the signal of common brotherhood, the image of God! Had this been the only signal they could give, the whole ship's company might have found a resting-place amid the wrecks of other years. But Brother Newman detected, amid the signs of distress, another signal—a peculiar movement of the arms, that told there was a Masonic brother in distress. Now he has an interest in that sinking ship, an interest that perishing humanity could not awaken—that the calls of *men* for